

# Limitations of Parents' Rights

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## Are Parents' Rights Absolute?

قَالَ سَلْمَانُ لِأَبِي الدَّرْدَاءِ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَدَقَ سَلْمَانٌ».

(البخاري: ١٨٩٢)

Salman told Abud Dardä', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should **give each of the rightful their due rights**." Abu Ad-Darda' came to the Prophet and narrated the whole story. The Prophet said, "Salman has spoken the truth". (Bukhārī: 1892)

While parents have a great claim to offspring's love, respect and service in old age, their rights are not absolute. In the holy Qurān where Allāh, the Sublime commands us again and again to be good to parents<sup>1</sup>, Allāh has also laid down some commands that indicate that parents' rights are not absolute.

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا. (لقمان: ١٥)

If the parents force you to ascribe to Me partners regarding which you do not (and shall never) have an evidence, then **do not obey them**; but remain with them in this world **with due fairness**. (Qurān 31: 15)<sup>2</sup>

Due fairness is obviously quite different from absolute obedience.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ. (النساء: ١٣٥)

O Believers! Be upholders of justice and witnesses for Allāh, **even if it goes against** your own interests or **the interests of parents** and kinsmen. (Qurān 4:135)

The Believer is commanded here to go against the parents even if it is a sin smaller than Shirk.

عَنْ خَنْسَاءَ بِنْتِ خِزَامٍ: «أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ تَيْبٌ، فَكَرِهَتْ ذَلِكَ، فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَّ نِكَاحَهُ» (النسائي: ٣٢٦٨؛ حكم الألباني: صحيح)

It was narrated from Khansä' bint Khizam that her father married her off when she had been previously married (and was now husbandless), but she was unwilling. She went to the Messenger of Allah صلى الله عليه وآله وسلم and he annulled the marriage. According to Albānī, the Hadīth of Nasaī (3268) is Sahīh.

<sup>1</sup> Qurān 2:83, 4:36, 6:151, 17:23: وَيُؤْتِ الْوَالِدَيْنِ إِحْسَانًا (Be good to parents.)

<sup>2</sup> Qurān 29:8 too has a similar command.

عَنْ عَائِشَةَ: أَنَّ فَتَاةً دَخَلَتْ عَلَيْهَا فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ لِيَرْفَعَ بِي خَسِيسَتَهُ وَأَنَا كَارِهَةٌ، قَالَتْ: اجْلِسِي حَتَّى يَأْتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ، " فَأَرْسَلَ إِلَى أَبِيهَا فَدَعَا، فَجَعَلَ الْأَمْرَ إِلَيْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ أَجَزْتُ مَا صَنَعَ أَبِي، وَلَكِنْ أَرَدْتُ أَنْ أَعْلَمَ أَلَلِّسَاءَ مِنَ الْأَمْرِ شَيْءٌ. (النسائي: ٣٢٦٩؛ حكم الألباني: ضعيف شاذ)

It was narrated from 'Āishah رَضِيَ اللَّهُ عَنْهَا: A girl came to her and said: 'My father married me to his brother's son so that he might raise his own status thereby, when I was unwilling.' Hazrat 'Āishah said: 'Sit here until the Prophet صلى الله عليه وآله وسلم comes.'

Then the Messenger of Allah صلى الله عليه وآله وسلم came, and I told him (what she had said). He sent word to her father, calling him, and he left the matter up to her.

She said: 'Messenger of Allah صلى الله عليه وآله وسلم, I accept what my father did, but I wanted to know whether women have any say in the matter.'

According to Albānī, the Hadīth of Nasāī (3269) is Za'īf and Shāh.

## Context for some Hadiths on Parents' Rights

In addition to being a law-explainer, Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a highly accomplished guide and mentor. When he saw people falling short of some standard in an action, he would urge them using the most powerful expression and the most eloquent speech, being as he was the most articulate of all 'Arabs and all humans ever. Considering such inspiring words to be a general rule causes misunderstanding of the Shari'ah rulings, and the only way to avoid such errors in comprehension is to learn the Sacred Sciences (Qurān, Hadīth, Fiqh, etc.) from some qualified and pious scholar and Maulānā, who has spent his life learning and teaching them and whose entire life has been spent in the blessed shades of the Shari'ah.

Anyway, some Hadīths related to parents' rights are explained below based on Bahishti Zewar: 751:

1. Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is narrating the story of three people of olden days who got stuck in a cave during a downpour. A large and heavy rock slid down from above and closed the cave-opening completely. They decided to invoke the most sincere and pious deed in their life and pray to Allāh to let them out of the cave. The first of the three said:

اللَّهُمَّ إِنِّي كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أَخْرُجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَحْلُبُ فَأَجِيءُ بِالْحِلَابِ، فَآتِي بِهِ أَبَوَيَّ فَيَشْرَبَانِ، ثُمَّ أَسْقِي الصَّبِيَّةَ وَأَهْلِي وَأَمْرَأَتِي، فَاحْتَبَسْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ، قَالَ: فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَالصَّبِيَّةُ يَتَضَاغُونَ عِنْدَ رَجُلِي، فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَأْبُهُمَا، حَتَّى طَلَعَ الْفَجْرُ، اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَافْرُجْ عَنَّا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ، قَالَ: فَفُرِجَ عَنْهُمْ. (البخاري: ٢٢١٥)

One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and

wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. **The children were crying at my feet.** That state of affairs continued till it was dawn. O Allah! If You consider that I did that for Your sake, then please remove this rock so that we may see the sky.'

So, the rock was moved a bit. (Bukhārī: 2215)

Learned scholars have explained that the children were not really hungry. They were asking for milk despite having taken their normal meals, as is often seen among young children.

In general, children's expenses have a higher priority over parents' requirements. According to Ad Durrul Mukhtār (3/616):

*If a person can only afford the expenses of one of his parents, then mother will have priority. If a person has a father and a child, then the child's expenses has a higher priority.*

2. Nasāī: 4449

إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وَلَدَ الرَّجُلِ مِنْ كَسْبِهِ. (النسائي: ٤٤٤٩)

The best (most pure) food that a man eats is that which he has earned himself, and his child (and his child's wealth) is part of his earnings. (Albānī: Sahīh)

Imām Muhammad ibn Hasan Shaibānī says in Kitābul Āthār (p. 745):

*If the father is needy, then he may eat from his son's wealth in fair amount. But if the father takes something from the son's wealth despite being rich, it will be a loan upon him. ... The only thing a needy father may consume out of his son's wealth is food, drink and cloth.*

3. Abū Dāwūd 5138

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ وَكُنْتُ أُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا فَقَالَ لِي: طَلِّقْهَا فَأَبَيْتُ فَأَتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «**طَلِّقْهَا**» (أبو داود: ٥١٣٨؛ حكم الألباني: صحيح)

Narrated 'Abdullāh ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: A woman was my wife and I loved her, but Hazrat 'Umar disliked her. He said to me: "Divorce her", but I refused. Umar then went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and mentioned that to him.

The Prophet (peace\_be\_upon\_him) said: "**Divorce her**". (Albānī: Sahīh)

The Prophet's command was either a desirable ruling, or in case there was some other reason (like the woman's love causing him to go lax in his worship-related duties), then it was a compulsory ruling.<sup>3</sup>

4. Mishkātul Masābih:61, Musnad Ahmad: 22075

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<sup>3</sup> Mirqātul Mafātīh by Abul Hasan 'Alī ibn Muhammad Al Harawī (d. 1014 AH) 7/3097, H. 4940

عَنْ مُعَاذٍ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ: «لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَحُرِّقْتَ، وَلَا تَعْصَنَّ وَالِدَيْكَ، وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ». (أحمد: ٢٢٠٧٥)

Allāh's Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Mu'āz emphatically:  
Don't associate anything with Allāh even if you are killed or burnt. **Don't disobey your parents even if they ask you to separate from your wives and your wealth.**

Hazrat Mu'āz ibn Jabal رَضِيَ اللَّهُ عَنْهُ was a Sahābī of very high status and very firm faith. So, Allāh's Prophet is telling him the ultimate degree of various acts of piety. Even though Allāh has permitted saying the words of Kufr under compulsion<sup>4</sup>, Hazrat Mu'āz is being asked to avoid it. Similarly, the general ruling is the permissibility of disobeying parents when they ask him to divorce his wife, yet the ultimate perfection in parents' obedience is attained only when the person develops so much love for his parents that even divorcing his wife and losing his wealth appear lighter to him than going against his parents' wishes.

According to Mullā 'Alī Qārī, the command to obey parents applies only to matters that are not sin, otherwise there is no scope for disobeying the Creator merely to obey some creation. Again, by the general ruling, it is not at all compulsory for the son to divorce his wife just because of parents' command, even if they feel extremely hurt by the wife's presence.<sup>5</sup>

#### 5. Mishkāṭul Masābīh: 4943

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَصْبَحَ مُطِيعًا لِلَّهِ فِي وَالِدَيْهِ أَصْبَحَ لَهُ بَابَانِ مَفْتُوحَانِ مِنَ الْجَنَّةِ وَإِنْ كَانَ وَاحِدًا فَوَاحِدًا. وَمَنْ أَمْسَى عَاصِيًا لِلَّهِ فِي وَالِدَيْهِ أَصْبَحَ لَهُ بَابَانِ مَفْتُوحَانِ مِنَ النَّارِ وَإِنْ كَانَ وَاحِدًا فَوَاحِدًا» قَالَ: «وَإِنْ ظَلَمَاهُ وَإِنْ ظَلَمَاهُ وَإِنْ ظَلَمَاهُ»

If a person wakes up in the morning obeying Allāh in the matter of his parents, then two doors of Jannah are opened for him. If he has only one parent alive, then only one door is opened.

If a person enters the evening time disobeying Allāh in the matter of his parents, then two doors of Jahannam are opened for him. If he has only one parent, then only one door is opened.

A person asked: Does this apply even if the parents are unjust to him.

Allāh's Prophet said: Yes, **even if they are unjust**. Yes, even if they are unjust. Yes, even if they are unjust.

Mullā 'Alī Qārī says: The obedience is related to parents' rights only. The Hadīth also signifies that obeying parents is not a virtue in itself. It is virtue only because Allāh has emphatically commanded a Muslim to obey his parents. It follows from this that disobeying Allāh to obey

<sup>4</sup> Qurān 16:106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (١٠٦)  
Whoever rejects his faith in Allāh after having believed in Him – not the one who is compelled (to utter a word of disbelief) under duress while his heart is at peace with Faith, but the one who has laid his breast wide open for disbelief – upon such people is the wrath of Allāh, and for them there is a heavy punishment.

<sup>5</sup> Mirqāṭul Mafātiḥ by Abul Hasan 'Alī ibn Muhammad Al Harawī (d. 1014 AH) 1/132-133

parents is impermissible. Also, if a person obeys his parents without the intention of pleasing Allāh, he will not get reward.<sup>6</sup>

“even if they are unjust”: Only if this injustice affects his interests in this world alone, obeying parents and being good to them remains a virtue. If the parents’ injustice harms his interests in the Hereafter, then obeying them is a sin.

According to Durre Mukhtār (6/407), **if an adult, grown-up boy goes away to learn the specialized knowledge of Dīn without his parents’ permission, it is allowed in normal circumstances.** However, if the journey-route is unsafe or the parents are in need of his service, and an alternative arrangement through a servant or slave is not possible, then he should not leave his parents. The same ruling holds for Haj and job-related travels.

## Limitations of Parents' rights

(Source: Bahishti Zewar (11 parts) by Maulānā Ashraf 'Alī Thānawī; pages: 749-754)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (النساء: ٥٨)

Surely, Allāh commands you to deliver trusts to those entitled to them, and that, when you judge between people, **judge with justice.** (Qurān 4:58)

The verse tells us that we must honor the compulsory rights of the rightful. From "**judge with justice**", we learn that when we honor the rights of one person, we must not deprive another of his due.

Nowadays, we find many people who neglect the clear commands of Allāh and His Prophet ﷺ regarding the rights of parents, bringing upon themselves Allāh's wrath. On the other hand, there are also some uninformed pious people, who go to the other extreme, neglecting the rights of wives, children, and others, in order to meet parents' unjustifiable demands.

There are also people who manage to give others their due while honoring parents' obligatory rights, but suffer great hardships trying to meet their demands even in cases where obedience is merely desirable (Mustahab). They feel every command from parents is compulsory, and as a result, they are overwhelmed, giving the Satan a chance to misguide them: "Some rulings of Shari'ah are too harsh to follow." In the process, they commit injustice to their own selves when Allāh's Prophet ﷺ has said:

وَلِنَفْسِكَ عَلَيْكَ حَقًّا (البخاري: ١٩٦٨)

Your soul has a right on you. (Bukhārī 1968)

Reading the details below, you will be able to know when to obey parents and when not to. You will also learn what are the occasions when obeying parents is merely desirable, not compulsory. Hence, if you find yourself capable, obey; you will get reward from Allāh. If you find it difficult, disobey; it's not a sin.

The word "parents" used below refers to both or either of them.

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<sup>6</sup> Mirqātul Mafātīh 7/3098, H.4943

## When obedience to parents is prohibited

1. If parents forbid doing something that is compulsory by Allāh's and His Prophet's teachings, then obeying them is not allowed.

Example:

(a) If the man is so poor that spending on parents would cause hardships to wives and children, then spending upon parents is not allowed.

(b) Wives have a right to demand from their husband a house or room separate from his parents'. If the parents do not allow him, he should give the wives their due rights, disobeying his parents.

(c) If parents prevent a person from going for mandatory Haj, or compulsory 'Umrah, or from going to madrasah or with Tabligi Jamā'ah to learn the *basics* of Islām which is mandatory upon every Muslim, then disobeying the parents will be compulsory.

2. If parents command the offspring to do something which is impermissible in the Shari'ah, then too obeying them is prohibited.

Example:

(a) If parents ask the boy to do an unlawful job like employment in bank, then it is compulsory to disobey them.

(b) If parents ask the boy to engage in some un-Islamic act, ritual or Bid'ah (innovation in Dīn), then it is compulsory to disobey them. Example: Taking dowry, grave-worship, watching movies, etc.

## When disobedience is desirable

1. If parents ask the offspring to do an act which is permissible or desirable (Mustahab) in the Shari'ah, but he feels that this will cause *him* hardship, then disobedience is preferable.

Example:

a. If parents ask the boy to divorce his wife *without* a justifiable cause in the eyes of the Shari'ah, then disobedience is preferable.

b. If the parents ask the boy to hand over to them his entire earning, then also obedience is not compulsory. If they compel him, they will be sinners. If they take from his money without his permission more than their basic needs, then it will be a loan due to the son. The son has a right to demand repayment of this loan from his parents. If they refuse to pay, then they will have to pay in the Hereafter.

## When obedience is desirable, but not compulsory (disobedience is not a sin)

1. If parents ask the offspring to do an act which is permissible or desirable (Mustahab) in the Shari'ah, and this would cause hardship neither to him nor to his parents, then obedience is preferable and highly rewardable, and disobedience is permissible.

Example: Parents ask for some small amount of money to gift to their relations.



## When obedience is compulsory

1. If parents ask the offspring to do an act which is permissible or desirable (Mustahab) in the Shari'ah, and obeying them will not lead to any hardship for him whereas disobeying them will cause hardship to him or the parents, then obedience is compulsory.

Example:

1. Parents prohibit the boy from migrating to another city for a higher-paying job when he is unable to provide them with sufficient expenses, and arrange for a servant in case they are old and infirm.

2. Parents prohibit the boy from going to a war-zone for the sake of higher-salary. This will cause hardship to him, and put his life in danger, so obeying them is compulsory.

## Julaibib and the wise girl

(Source: Tafsir Ibn Kathir 6/422,

Al Isti'ab fi Ma'rifatil As-hab by Abu 'Umar An Namiri Al Qurtubi 1/272,

Ma'ariful Qur'an English by Mufti Muhammad Shafi Uthmani 7/158-159)

A short young man with misshapen face, Julaibib was not someone people would enjoy looking at. He well-remembered how he had been hated and disliked in the days of Ignorance. His presence itself meant offence to many.

Then, Islam came. There was a remarkable change in attitude. People now valued him for his faith, for loyalty to Allah and His Prophet ﷺ that he professed. United by belief in Allah and the Hereafter, the Muslims treated him like brother, ate with him and talked to him. It felt so refreshing.

"Why don't you marry, Julaibib?" the noble Prophet ﷺ asked him one day.

"What ... marry ... did you say to me?" Julaibib was taken aback at this suggestion. He knew people had changed for the good. But marriage, come on .... Which girl in her right mind would like to spend her life with me, pass her days looking at my — as they used to say — hideous and ugly face. The very memory of those dark days of Kufr was painful. "I don't think so, Allah's Prophet. I mean, who will go for someone like ... me. If there were one man unsalable in the marriage market, it would be me."

"But in Allah's court, you are not unsalable. You are not worthless. In fact, invaluable are you, Julaibib," said the Prophet ﷺ.

To an Ansari girl's father, Allah's Prophet ﷺ made the proposal for Julaibib. The father stood expressionless for a while, then said, "Let me talk to her mother, my wife."



"No, never. How come?" the girl's mother was livid. "We had rejected proposals from these many fair and rich people. And Allāh's prophet ﷺ could not find anybody except Julaibīb. Is he his son?" And in a tone of finality, she declared, "We will never let Julaibīb marry our daughter."

Behind the curtains, the girl was listening. She knew Julaibīb, and that he was not the most pleasing to look at. She knew Allāh's Prophet ﷺ too, in whose obedience lay the success in this world and the Hereafter. She also knew that Allāh's Prophet ﷺ cared more for every Believer, than the person himself. The wishes of her parents, or mother at least, and that of the noble Prophet, the mercy to the entire Mankind, were at odds. It was not easy to decide.

"Hey, ... you are going to turn down Allāh's Prophet's proposal, are you?" She didn't know, but somehow she had found the courage to speak just as her father had gone out of the door. Father was going to inform the holy Prophet ﷺ of unacceptability of the proposal. "Have you forgotten what Allāh has said," she continued,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ. (الأحزاب: ٣٦)

Once Allāh and His Prophet have settled a matter, there is no choice left for a believing man or woman in that matter. (Qurān 33:36)

"If Allāh's Prophet ﷺ has chosen him for us, I have no objection. I am willing. I submit myself to his decision. Let the marriage take place."

For once, the mother looked shocked, so did the father who had just returned inside. Perhaps, the sudden, unexpected boldness of the modest and bashful girl had awakened them too to their senses. They too had realized the Prophet's bounties in holding them off the Hell-fire when they had been speeding towards it with their Kufr, and the sacrifices he had to make in the process. How could he be an ill-wisher for anyone? It looked like a long time had passed, for when mother spoke, there was no trace of anger in her voice. Father too seemed to have realized the error.

"Oh, yes, you are right, my daughter." Mother looked solemn. Father nodded, and then left again, but this time to inform the Prophet ﷺ of acceptance of his proposal.

"Allāh's Prophet, if you so wish, we agree to the proposal," the girl's father was saying.

"Yes, I do." When Allāh's Prophet ﷺ was informed of the girl's reaction, he was impressed by her wisdom, at her love and respect for Allāh and His Prophet. "Allāh! Shower her with all the good things in this life and the Hereafter! Allāh! Never let her live a life of misery!"

The Prophet then carried out the marriage.

Julaibīb was a part of this military expedition led by the holy Prophet ﷺ. With Allāh's help, the Muslims were victorious against the evil Kāfirs. But not without the cost of precious lives of some mujāhids.

"Who all are missing?" After the battle was over, Allāh's Prophet ﷺ asked the Sahābah around him. Many of them were injured, all were exhausted, but none was dead, at least.

So and so, A and B, X and Y. The noble companions named some people who had come with them, but had left them now to enjoy the bliss and bounties Allāh had in store for them.

"Anyone else? Think, think. Who else is not here?" the Prophet ﷺ repeated looking all around him.

Some more names came up.

"But I don't see Julaibīb. Where is he? Go and search for him."

Easy to be forgotten, Julaibīb had lived a life lonelier than others. He had no parents in Madīnah, no brothers, no sisters. But here he was on the ground, not alone though, this time at least. Julaibīb was in a fairly large company of *seven*, all of them strangers however.

Many of the searchers wondered at this lion of Islām who had killed these many before drinking the glass of martyrdom at the hands of these fallen seven's co-fighters.

The Prophet ﷺ now stood at the place, looking at the valiant face of Julaibīb. Companions could see the Prophet struggling to hold his tears. "He killed seven before they killed him, did he? He is mine, I am his. He killed seven. He is my family, I am his family. ..."

As they dug his grave, Allāh's Prophet held him supporting his body with his hands. As his soul flew carefree, enjoying the delights of the lovely lush gardens of Paradise, his body back in this world had the honor of Allāh's last Prophet's touch and support; the same prophet, to have a glance at whom, all the prophets had come out from their graves; the very prophet, to get the honor of following whom, Allāh's word and miracle, Hazrat 'Isā will return from atop the skies.

Carried in the most sacred of all biers and cots, Allāh's Prophet's blessed arms, he had now been placed inside his grave

Back at Madīnah, the wise girl lived a highly prosperous life. No husband-less woman among the Ansārs of Madīnah had a higher monthly budget. Allāh's Prophet's ﷺ supplication was bearing fruits.